is available to him, we doubt not; but remorse, instead of pacifying the mind, only exasperates it. But we insist upon a more positive ground. Repentance, in many cases, can make no possible reparation for the injury which has been inflicted. The murderer's repentance, for instance, cannot bring back the murdered man from the judgment-seat of God to which he has been hurried, nor dry up the tears of the widow and orphans that he left behind. Repentance, in many cases, cannot make reparation to the injured parties, and in no case can it make reparation to the law of God. We cannot conceive that the Governor of the universe should proclaim throughout the world which he has created, that his intelligent creatures may break his law, and inflict injury as they please, and then that they will be forgiven on the profession of repentance. Does it not seem, as if the conscience would condemn such a mode of governing the universe if presented to it ? We think it evident, at least, that the conscience gives no intimation that it will withdraw its sentence, upon repentance following the guilty deed. All that it declares is, that penitence is a becoming act on the part of the transgressor. It would visit the impenitent with a double sentence—first upon the primary sin, and then upon his present hardness of heart, and continued spirit of rebellion. While repentance, when genuine, may be our present duty, it does not appear as if it could make any atonement for past transgression ; or make the conscience do anything more than declare that this penitent frame of mind is not in itself sinful, and that he who cherishes it is better than the individual who first commits the sin, and then doubles it by forgetting it or glorying in it.

We point, then, to the adverse sentence of the conscience, and ask for a statement of the circumstances in which it can be led to withdraw the sentence which it has pronounced. We have

never seen such a statement clearly and distinctly drawn out; and until that is done, we must continue to believe that the conscience, acting in the name of God, continues to leave its awful sentence upon us, without giving the least indication of an escape. And all this seems to be implied in the admission,, that we have committed so much as one action condemned by the conscience. But there is a farther and a more difficult and delicate inquiry to be made—in regard to the extent of human sinfulness as declared by the moral faculty.